

The University of Chicago

YOUNG PEOPLE'S WORK IN
PROTESTANT CHURCHES IN THE
UNITED STATES

A PART OF A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVINITY SCHOOL IN
CANDIDACY FOR THE DEGREE OF DOCTOR
OF PHILOSOPHY

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By
MYRON T. HOPPER

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CHAPTER VIII

SUMMARY AND CONCLUSIONS

Young people's work in the Protestant churches of the United States developed in response to elements in the cultural life of the country which created needs which the program of young people's work in churches helped to meet. These cultural elements were not all directly related to the organized religious life of the country. Some were more general in nature. One of these was the fact that there was little opportunity for a sharing of activities by young men and young women. There were few activities which young men and young women could share without incurring social disapproval. Young people's societies provided an avenue through which they could be together in various types of activities and at the same time have the full approval of their own consciences and of adult society. Another is related to the changes which occurred as a result of the industrial revolution and the accompanying rise of cities as centers of trade and manufacturing. As a result of these changes there were in the cities large numbers of young people who had left their home communities to work in stores and factories elsewhere. City life had largely done away with rural social events such as log rollings, husking bees, and fairs, and most other types of recreation were looked upon as frivolous and unworthy of serious-minded persons. Young people in cities needed, therefore, primary group relationships. They needed them especially with other young people and on a socially approved plane. Young people's societies and other forms of young people's work provided such relationships.

These conditions alone would not have called forth young people's work activities in Protestant churches. Such activities did not develop as long as religious instruction was cared for through the home and the public school, and as long as the experiences of young people were not greatly different from those of adults. When, however, the home lessened its diligence in provid-

ing religious instruction, largely as a result of its being cared for in the public schools, and later when such instruction could not be provided through the public schools because of diverse religious views on the part of the American public, there was need for a separate program of religious nurture and development.

Without the renewed interest in religion which followed the Great Awakening and the religious revival of the early nineteenth century, young people's work probably would not have developed as it did, however. There could have been a lessening of religious instruction in the home and in the public schools, and the other conditions mentioned could have existed, but religious activities for young people would not have developed on the scale they did, had there not been also a revival of interest in religion. It was this revival of religious interest which made the churches conscious of the need for religious activities for young people. The revival of interest in religion centered attention upon the religious aspect of experience and made for the emerging of a concern for the religious development of young people.

The fact that the revival of religious interest popularized the revivalist technique for "soul-winning" was an important factor in determining the way in which young people's work developed. The use of this technique brought large numbers of young people into the churches. Many of them had not had the advantages of previous religious training and of growing up in religiously inclined homes. They were, in a sense, religious illiterates. There was a need, therefore, for an avenue for the expression of their religious life and for their religious nurture and development. This avenue was not to be found in the existing program of the churches. The church school program was beginning to develop, but the idea of persons beyond early adolescence going to school was not generally accepted; so the church schools concentrated on persons under fourteen years of age. Moreover, young people themselves were not responsive to the idea of going to school, because they looked upon it as a thing which children did and they were anxious to be accepted as adults. There was little or no place for young people in the regular program of the churches. The worship services and prayer meetings were adult-dominated to the degree that there was no place for young people other than that of listening and of participating in other equally passive ways.

In the face of this situation young people's societies emerged to provide the needed avenue for the nurturing and expression of the religious life of young people. They were patterned after adult prayer meetings but were distinctly for young people. Adults served primarily as advisers. They were not at first, primarily, training agencies or recruiting agencies, however, for they were for persons already converted. They were not classes for instruction, but avenues for the expression of the religious life of adolescent church members, many of whom had had the fires of religion kindled through revivals and the use of the revivalistic technique. If this technique had not been used so widely the early development of young people's work in Protestant churches would probably have taken a different form. It would likely have been more in the nature of confirmation classes or church school classes for young people. The training and instruction elements would probably have received greater emphasis.

Young people's societies began to be formed early in the nineteenth century and increased in number through the following years. Many were temporary in character but they marked the beginnings of the young people's society movement. Somewhat similar organizations existed as early as 1877,¹ but they largely disappeared and can hardly be considered as directly related to the modern young people's society movement. By the closing years of the nineteenth century the stage was set for the general acceptance of these societies. The need for some more adequate agency for the religious nurture and development of young people was generally felt. Enough churches had experimented with various forms of organizations to make familiar the idea of separate young people's groups. There were numbers of young people who were members of churches and who were without adequate opportunity for the expression of their religious life. There were numbers, also, who were without adequate opportunity for wholesome social contacts, especially with other young people and members of the opposite sex. All of these things paved the way for the young people's society movement.

This movement received its first national impetus through Christian Endeavor. Christian Endeavor was by no means the first

¹Frank Otis Erb, The Development of the Young People's Movement (Chicago: University of Chicago Press, 1917), pp. 23ff., 48ff.

young people's society. It was the first one to develop nationally, however. The first society of this name, related to the present movement, was organized by Dr. Francis E. Clark in 1881.² This society was not particularly different from the other societies existing in the churches of the time. It was written up in The Congregationalist, a publication of the Congregational Church, however, and the name and set-up were adopted by other local congregations which were looking for guidance as to how to meet the needs of their adolescent members. These different societies met together in conventions. These were given wide publicity, as was the entire Christian Endeavor enterprise. Largely as a result of this publicity and the contagious personality of Dr. Francis E. Clark it came to be generally accepted as the young people's society set-up for a number of denominations. It was, of course, of such a nature that it commended itself to pastors, churches, and young people; but its acceptance and phenomenal growth were not due to its uniqueness. Rather these resulted from the publicity it received and the fact that the social situations previously mentioned had created a need for some such agency.

Certain of the denominations included in this investigation, notably the Methodist Episcopal, Methodist Episcopal, South, Northern Baptist, United Presbyterian, Protestant Episcopal, and Church of the Nazarene, formed denominational young people's society organizations. One, the United Brethren in Christ, formed a denominational union, but it later became a denominational branch of Christian Endeavor. These denominational manifestations of the young people's society movement were of three types. The first was simply a denominational branch of Christian Endeavor, such as the United Brethren Church eventually formed. The second was a strictly denominational society completely independent of, and apart from, the Christian Endeavor movement. The two branches of the Methodist Episcopal Church, the Protestant Episcopal Church, and the Church of the Nazarene formed such societies. The third was a national federation of the young people's societies in the local churches of a denomination giving full fellowship to all such societies regardless of name or plan of organization, and at the same time providing an approved name and plan of organization

²Francis E. Clark, The Children and the Church (Boston: United Society of Christian Endeavor, 1888), p. 39.

for a strictly denominational society. The Northern Baptists and the United Presbyterians formed federations of this type.

Denominational societies emerged for the following reasons:

1. Unwillingness on the part of some denominations to turn the control of the young people's society program for their young people over to an independent, self-perpetuating agency such as the Christian Endeavor.

2. Failure of Christian Endeavor to give denominations, as such, a place in the direction and control of the Christian Endeavor movement, and a tendency on its part to minimize the importance of denominational differences.

3. The exclusive policy of Christian Endeavor which would not grant full fellowship to local societies calling themselves by some other name and which, in the beginning, looked with disfavor upon denominational branches.

4. Objection to the obligatory pledge.

5. Objection to the concept of religious living implied by the emphasis of the Christian Endeavor program and pledge.³

6. Desire on the part of certain denominations to develop denominational loyalty even at the expense of interdenominational fellowship if necessary.

7. The failure of the Christian Endeavor movement to win its way in all the local churches of the denominations, and the resultant desire on the part of denominational leaders for a union of all the various types of local societies in a denominational fellowship.

8. A lack of balance in the Christian Endeavor program, which centered in a prayer meeting and emphasized a pietistic type of religion.

The Christian Endeavor movement and the denominational societies followed the same general plan of development. City, county, state, and national, or other comparable units beyond the local church, developed to promote the formation of new societies and guide the work of those already in existence. These units held conferences, institutes, and conventions. The early years

³This was objected to both because it was too pietistic and because it was not pietistic enough. The major objection was that it was too pietistic, however. Only the Church of the Nazarene, of those groups establishing denominational societies, emphasized a more pietistic conception of religion.

of young people's society activity saw great mass conventions and great enthusiasm for young people's society work.

Denominational societies have, as a rule, been more adaptable to changing situations and have been more up to date in their approach than has Christian Endeavor. This is especially true of the Epworth League, the Baptist Young People's Union of America, and the Service Leagues and Fellowships of the Protestant Episcopal Church. They have made greater adaptation in their organizational plans. They made a more complete place, at an earlier date, for mission study. They pioneered in the approach from the viewpoint of interest and needs, as well as the use of units of study, as over against the following of weekly topics. They became increasingly less pietistic in their interpretation of religion, also.

Young people's societies made a great contribution at the point of emphasizing a more democratic approach to young people's work. They pioneered this approach and even though they have become more adult dominated in recent years they demonstrated the desirability of such an approach. They played a large part in winning a place for young people in the church also, and in calling attention to the need for a more adequate program for them. Credit must be given them for breaking down narrow denominational exclusiveness. This is especially true of Christian Endeavor, although it has replaced such exclusiveness with another which is almost as bad, namely, a narrow loyalty to Christian Endeavor. The Epworth League movement did much to break down the barriers between the two branches of the Methodist Episcopal church also. In the early days they were a unifying influence in young people's work because they caught up various young people's organizations into one. More recently they have been the opposite, contending for a continued independent existence even at the expense of greater unification of the program for young people. The Christian Endeavor movement has been the greatest problem at this point because it has its own channels to the local church, and because it is not subject to control by denominations in which its societies existed. A real contribution has been made in developing the ability to participate effectively in group activities also.

Generally speaking, the concept of religion emphasized by young people's societies was, in the beginning, pietistic. The emphasis of the Epworth League and the Baptist Young People's

Union of America became increasingly less so through the years, however. The educational approach was inadequate. It was based too largely on the idea that the church school was for "impression," and the young people's society for "expression." Furthermore, a weekly topic approach was emphasized which made any adequate consideration of a significant subject impossible. Denominational societies were less open to criticism at this point, for they pioneered in a unit approach based on the interests and needs of the local group.

Young people's work through the church school developed a few years later than young people's societies. The same general factors which brought about the rise of young people's societies influenced the rise of this phase of young people's work, however. It did not emerge at as early a date because it was not customary to think of the majority of persons continuing in school beyond the eighth grade, and because young people beyond the main section of the church school were often cared for in adult Bible study classes. This could be done because the experiences of young people and adults were so similar. This phase of young people's work began with special classes for Bible study. Such classes began to form early in the nineteenth century,⁴ and by 1861 their desirability was generally accepted.⁵ It was not until the beginning of the Baraca class movement that this phase of young people's work began to attract attention, however.⁶ This was nine years after the organization of the first Christian Endeavor society, and it was sixteen more years before the organized church school movement took any official steps looking toward guiding a church school program for young people apart from the program for adults.⁷ Recognition had been granted the Baraca Bible Class movement a

⁴Ass Bullard, Fifty Years with the Sabbath School (Boston: Lockwood, Brooks & Co., 1876), p. 52.

⁵F. A. Packard, The Teacher Teaching (Philadelphia: American Sunday School Union, 1861), p. 13.

⁶H. F. Cope, The Evolution of the Sunday School (Norwood, Mass.: The Plimpton Press, 1911), p. 176.

⁷International Sunday School Association, Organized Sunday School Work in America, 1905-1908, The Official Report of the Twelfth International Sunday School Convention (Chicago: International Sunday School Association, 1908), p. 258.

few years earlier, but this did not constitute the launching of a program of young people's work.

As has been suggested, the organized class movement was the form of young people's work through the church school which first received prominence. These classes were democratic in nature and were on a sex-segregated basis. They centered in Bible study class sessions, although through-the-week activities of a wide range were carried on. In the beginning large classes were the rule. After the organized church school forces began to urge their formation, they became smaller in size, and most of the activities except study, class worship, and class social activities, were carried on through a federation of several classes made up of young people of approximately the same age range. These federations were called departments.

The organized church school movement began to give special attention to young people soon after the beginning of the twentieth century. This movement was well under way by this time, with many county and state units set up, and the International Sunday School Association was active. Young people's work was carried as a part of the work of these agencies. First, guidance was given to it by the county and state organizations as they counseled local church schools. Formal recognition was not given to it, however, until in 1904, when the International Sunday School Association set grading standards so as to provide for an Intermediate department covering the years from thirteen to sixteen, and and a Senior department ranging from seventeen to twenty.⁸ No further provision was made until August, 1906, when the first Intermediate committee of the International Sunday School Association was appointed by the Executive Committee.⁹ It was to give guidance to work in the Intermediate Department established by the grading standards set up in 1904. Work with Seniors continued under the supervision of the Adult Division until in 1909 when the Secondary Division of work was created. This new division included the Senior and Intermediate departments, and its formation made necessary the changing of the name of the Intermediate Com-

⁸E. Morris Ferguson, Church School Administration (New York: Fleming H. Revell Co., 1922), pp. 60ff., 121.

⁹International Sunday School Association, Organized Sunday School Work in America, 1905-1908, op. cit., p. 258.

mittee to the Secondary Division Committee.¹⁰ This set-up continued until 1917, when the Young People's Division, covering the Intermediate Department (twelve to fourteen), Senior Department (fifteen to seventeen), and the Older Young People's Department (eighteen to twenty), was created.¹¹

With the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations in 1922, a Young People's Work Professional Advisory Section was set up to advise concerning the young people's program. Three years later, in 1925, the Committee on Christian Life Program for Youth, which later became the Committee on Religious Education of Youth, was set up.¹² These agencies, together with denominational boards, have been responsible for the program of young people's work through the church school. The first emphasis was upon the establishing of organized classes, and then upon the departmental type of organization. More recently the emphasis has been upon a unified young people's program, with the young people's department of the church being the basic organization. Graded lessons were introduced in 1909.¹³ The Christian Quest program was released in 1927.¹⁴ Christian Youth Building a New World, the more recent united youth program, began in February, 1934.¹⁵ Young

¹⁰International Sunday School Association, Organized Sunday School Work in America, 1908-1911, The Official Report of the Thirteenth International Sunday School Convention (Chicago: International Sunday School Association, 1911), pp. 247-250.

¹¹International Sunday School Association, Organized Sunday School Work in North America, 1914-1918, The Official Report of the Fifteenth International Sunday School Convention (Chicago: International Sunday School Council of Religious Education, 1918), p. 196.

¹²"Minutes of the Young People's Work Professional Advisory Section, January 16, 17, 1923" (Files of the International Council of Religious Education, Chicago).

¹³J. R. Sampey, The International Lesson System (New York: Fleming H. Revell Co., 1911), pp. 202-204.

¹⁴"Minutes of the Committee on Christian Life Program for Youth, February 10, 1927" (Files of the International Council of Religious Education, Chicago).

¹⁵"Minutes of the Committee on Religious Education of Youth, February 7-9, 13-14, 1934" (Files of the International Council of Religious Education, Chicago).

People's conferences, and the formation of Youth Councils, began between 1911 and 1914.¹⁶ International Camp Conferences began in the summer of 1914.¹⁷

The major contribution of a specific nature which the Sunday School Council of Evangelical Denominations brought to organized church school work with young people was the present grading standards. To the organized church school forces it brought a more educational point of view and introduced a truly co-operative interdenominational approach. These exercised an important indirect influence upon young people's work but they were not a direct contribution to it.

Young people's classes developed to meet several needs. These can be summarized as follows: first, to care for those who were graduated from, or dropping out of, the church schools; second, to train teachers for the church school; and third, to provide a sex-segregated agency for church work with young people. They differed from young people's societies largely in that they were not in the beginning co-educational; in that there was a greater amount of direct adult control and leadership; and in the nature of the central activity. In young people's societies this was a devotional and expressional meeting. In the organized classes it was a teaching session.

As has been pointed out, one of the reasons why young people's societies met such a hearty response among young people was the fact that they provided an opportunity for activities which were socially approved in which both young men and young women would engage. There was a need for this type of activity. There was a need also for a sex-segregated form of young people's work in churches. Young people themselves, except perhaps Intermediates, might not have felt this need so keenly and yet even they sensed a need for fellowship and an opportunity to face the problems which are especially the problems of one sex or the

¹⁶International Sunday School Association, Organized Sunday School Work in America, 1911-1914, The Official Report of the Fourteenth International Sunday School Convention (Chicago: International Sunday School Association, 1914), pp. 185-190.

¹⁷International Sunday School Association, Organized Sunday School Work in North America, 1914-1918, op. cit., pp. 197-198.

other in sex-segregated groups. This would have been more true at the end of the nineteenth century than now, for the sexes had fewer experiences in common at that time. Different standards of behavior were in effect for young men and young women, and in other ways their lives were less alike than at present.

While church classes for young people met the need for a sex-segregated type of experience it is not likely that the need for such an experience was a conscious factor in the setting up of such classes on a sex-segregated basis, largely because it was customary for such activities for unmarried adolescents to be sex-segregated. Young people's societies were not set up on this basis largely because they were patterned after an adult prayer meeting in which the members of both sexes participated.

More recently church school activities for young people have been less sex-segregated. The sexes are more often separated in early adolescence. Middle and later adolescents are often dealt with co-educationally. This shift has come about largely because of a changed point of view with respect to the whole matter of the segregation of the sexes. The success of co-education in the public high schools and colleges, the fact that young men and young women have come to have essentially the same background of experiences as a result of their similar educational experiences, and the further fact that young women have entered into the industrial, business, and professional world where they are in constant association with men all contributed to the breaking down of the idea that young men and young women should be dealt with separately.

Departments developed to provide opportunity for sex co-operation, and to make possible smaller, more closely graded groups for teaching, and at the same time to provide a larger group for recreational activities, group worship, and service activities. The Secondary Division developed in recognition of the differences between young people and children on the one hand, and adults on the other. It was seen that adolescents constituted a group which needed separate attention because of the uniqueness of adolescent problems and experiences. The emphasis upon a more unified type of program for young people in local churches developed to meet the situation which emerged as a result of a multiplicity of organizations competing for the time and energies of youth, and as a result of the lack of balance in the program which resulted from such an approach. It was recognized that a

growing person was not likely to develop an adequate Christian personality unless a comprehensive and balanced program of Christian education was provided.

The developing program of secondary education in the public schools and the research carried on in relation to it exercised an important influence upon young people's work in the church school. First of all, secular education popularized the idea of teen age persons continuing in school. This made the enlisting of such persons in the church school program much easier. Then, the psychological research which resulted in the setting up of the early, middle, and late adolescent divisions within the adolescent period furnished the groupings for the departments in the Young People's Division of the church school. The shifts in grading in the church school followed closely the shifts in theory in public education. Furthermore, there is a sense in which it can be said that the developing program of secular education created the group for which church school work for young people developed. This probably is an extreme statement, for there has always been an adolescent group. It is true, however, that secular education accentuated the differences between the experiences and background of young people and adults by postponing the time when growing persons entered into adult experience. These differences were further accentuated by the fact that the public schools equipped the oncoming generation with information and skills which their elders did not have. This made it increasingly important that a separate program for young people be developed by churches.

The general upwelling of interest in the teen age which characterized the first quarter of the twentieth century played an important part in the development of the church's program for adolescents. It focused attention upon young people and emphasized the importance of adequate character-building programs for them. This interest was capitalized by church school leaders to enlist the support of parents and of the community for church school work with this age. This upwelling of interest, and the various programs which were launched for the teen age as a result of it, were influential in expanding the church's program to include more than specialized religious activities, also. The inclusion of recreation, hobbies, handiwork, and many other throughout-the-week activities was largely a result of this influence, and the summer camp conference program, which has come to be used so

widely by church groups, was largely inspired by the camping program of the various character-building agencies which developed as a result of this interest in the teen age.

Many of the most significant forward steps in young people's work have come through the developing program of the church school. It has led the way in stressing the importance of study and securing of information as a basis for the facing of problems; in providing a more individualized approach through smaller classes and graded materials and at the same time providing for larger group relationships through departmental programs; in establishing a relationship between young people and their adult leaders which permits both to share in program planning and development; in standing for a broader interpretation of what should be included in young people's work, and, in so doing, making a place for recreation, social action, and a religious facing of all of life as a part of young people's work, as well as worship, prayer, and Bible reading and study; in advocating the experience-centered approach, better grading, and a unified and comprehensive youth program; and in providing an agency for genuine interdenominational co-operation. Probably most important is the fact that the inter-denominational forces provide an agency for interdenominational co-operation in program planning and development, and the further fact that an agency not directly accountable to local church pressures and prejudices has been provided which can be at the forefront of educational advances.

Missionary organizations for young people have not been as general as young people's societies and church school activities for young people. Only five of the thirteen denominations included in this investigation are promoting them at the present time, and there is no agency promoting them in the various denominations which is comparable to the International Society of Christian Endeavor, which promoted young people's societies in any and all Protestant denominations. This is not to say that missionary education is included in the program of young people's work in only five of the denominations investigated. Rather it is to point out that this phase of work is included as an integral part of the total program instead of being carried by a separate organization. Moreover, only a small percentage of the local churches have missionary organizations for young people even when such organizations are promoted.

These organizations had their most general development after the rise of missionary societies in the various denominational groups. Those who became interested in missions had their attention directed to young people as a profitable field for cultivation for missions by the general interest in adolescents, which became increasingly evident as the nineteenth century progressed. Consequently young people's missionary societies developed. There was a lessening of emphasis upon them as separate organizations after the rise of young people's societies, however. These organizations made a place for mission study and support in their programs; so there was less need for separate missionary organizations. Attention was turned more to stimulating an adequate missionary program through people's societies, and later through the church school, than to organizing separate missionary organizations.

The interest in mission study and support by young people did not wane, however. In the closing years of the nineteenth century these things were emphasized, especially among students, by the Young Men's and the Young Women's Christian Associations and by the Student Volunteer Movement. This emphasis resulted in the volunteering of an embarrassingly large number of young people for missionary service. Mission boards did not have funds with which to send them to the mission field.

This situation emphasized the need for a more missionary-minded local church. To secure this, mission boards enlisted their student volunteers in programs of local church visitation in the interest of missions. As a result, mission study groups were set up, and missionary committees formed as a part of many young people's society organizations. After this was done the need for giving continuous guidance to the local church program of mission study and support, and for providing mission study materials, emerged. To meet this need the Young People's Missionary Movement, later to become the Missionary Education Movement, was formed in 1902.¹⁸

Missionary organizations for young people were almost exclusively for young women. There was some success in promoting such organizations among early adolescent boys, but in such cases

¹⁸C. V. Vickery, The Young People's Missionary Movement (New York: The Young People's Missionary Movement, 1906), pp. 9-21.

it was necessary to stimulate mission study and support by systems of rewards and degrees. There were no missionary organizations for boys and young men among the denominations studied which depended simply upon the appeal of missionary work for the enlistment and holding of their membership. Such meager success was attained among boys and young men largely because they had greater opportunity for social contacts than young women, and because missionary organizations in local churches were so largely dominated by women.

The major criticism of these organizations is the fact that they tended to make mission study and support an elective rather than an important aspect of the total program of young people's work. They were open to criticism, also, because their programs were largely content-centered.

The missionary phase of young people's work has made less contribution to the developing program in this field than any other phase. This is as would be expected, since young people are looked upon more as a source of support for an enterprise and less persons whose religious needs are to be met, by the missionary forces. It did furnish the rallying center for idealistic Christian youth previous to the World War, but this is hardly the case at the present time. Idealistic young people are more concerned with social reconstruction at home and the working out of better international relations than with the traditional missionary enterprise. The breakdowns in our social life and the injustices and inequalities of our western civilization have become the focus of their attention, and there is less of a feeling that American Protestantism should export its religion before it has learned how to make it operative in the reconstruction of American society and western civilization. When this is not the case, there tends to be a preoccupation with problems at home so that the missionary enterprise does not occupy the center of the stage as it once did.

The inclusion of an emphasis upon missionary education and support in young people's work has brought about wider interest in, and information about, the so-called "heathen" peoples of the world, and it has made for more world-mindedness. This would probably have resulted to some degree, anyway, as a result of the phenomenal developments in communication and transportation which have occurred in recent years, but it would seem probable that the wide study of missions has helped at this point.

The study of the development of young people's work in Protestant churches revealed a number of significant trends. Among them were trends toward the following:

A more unified type of program and organization.--This is evident on both the local church and the national levels. All of the denominations included in this study except three provided plans for bringing about a greater unification of young people's work in the local church, and all except one had either a unified national set-up, a co-operative relationship, or sought informally to plan together. There was an attempt to bring greater unity into national planning through the Committee on Religious Education of Youth, the Young People's Work Professional Advisory Section and Commission, and the Committee on United Christian Youth Movement. Denominations having denominational young people's societies were able to follow this trend to its logical conclusion on the local church level and recommend complete unification. Those having Christian Endeavor Societies were not able to do so without at the same time providing a correlated plan of organization which left a place for a Christian Endeavor society.

The disappearance of separate missionary organizations.--As has been pointed out, all of the thirteen denominations included in this investigation do not sponsor young people's missionary organizations. Two, the Methodist Episcopal Church South, and the Presbyterian Church U.S.A., discontinued promotion of them when they launched comprehensive and unified programs. This is not a large number, but it is indicative of a slight trend toward the elimination of such organizations.

The integration of mission study and support into all phases of church work with young people.--This trend is more pronounced than the former. The missionary emphasis is strong in both graded lesson materials and materials for young people's societies, especially those prepared denominationally. This phase of work is built into summer conference programs and other phases of work with young people, also.

Less emphasis on classes for young people and an increase of emphasis upon departmental types of organizations.--The class remained a unit for study and discussion, but it is less of a social unit than previously. This is less true in the intermediate department.

Less emphasis upon separate church school departments and separate young people's societies.--This trend is the converse of the trend toward unification. It was to be expected if the former existed.

Less emphasis upon the young people's division as a unit.--Only three of the denominations included in this investigation place much emphasis upon the young people's division as a unit in the local church set-up. When there are too few young people to warrant the three separate departments, combinations were effected, but there was little emphasis upon all the departments of the division working together. The emphasis is on a balanced and comprehensive program for each age grouping, with these groupings as homogeneous as possible.

Dealing with intermediates separate from seniors and older young people.--Separate summer camps are held for this age group. The United Christian Youth Movement is not emphasized among them. Several national boards support national leadership for them. Senior and older young people's groups are often dealt with together. Seniors and intermediates are combined much less often. This is done most often by the Christian Endeavor movement, but it is not looked upon as desirable practice.

A safer relationship between young people and adults.--Early young people's societies emphasized the fact that they were young people's organizations. Young people were to have their own organization unencumbered by adults. Organized classes for young people were more adult-dominated in the beginning, but before they became popular they became more youth-controlled. During the "revolt of youth" period there was much talk about leaving youth free and unfettered. Youth was idealized. The tendency at the present time is for youth to be left free to plan and develop their own program under the guidance of competent and understanding adults. Adult domination and adult abandonment of youth are equally condemned. A genuinely democratic approach is urged.

A more experience-centered approach.--In the beginning church school classes were for the purpose of imparting biblical information. Memorization was an important way of learning. Bible study and interpretation was emphasized. By the time the Committee on Religious Education of Youth was formed, youth leaders accepted the experience-centered approach. It has been increasingly put into effect since that time. Many more units

dealing with actual life situations are included in study and discussion courses than previously. When there is not a completely experience-centered approach, there is usually a use of the experience-centered method of dealing with content material. This trend would be much more evident if local churches did not insist upon "Bible-centered" materials.

Program based on the interests and needs of young people.-- This trend is a corollary of the experience-centered approach. Such an approach cannot be made without giving attention to the interests and needs of young people and the experiences through which they go. This approach is accepted as basic by practically all of the denominations investigated.

Less rigid nationally planned programs.--This is a result of the emphasis upon basing programs on the interest and needs of young people. It was soon discovered that the interests and needs of young people in different local churches and communities varied. It was seen to be impossible to formulate a young people's program nationally which would meet the needs of each local youth group. Consequently national programs became less rigid and fixed and there was greater emphasis upon local initiative. Local groups were urged to adapt and change nationally formulated programs to meet local interests and needs. The degree to which they were urged to do this ranged from the suggestion of the Christian Endeavor movement and the Methodist Episcopal Church, South, that such adaptation might be made, to that of the Northern Baptist, Protestant Episcopal, and Methodist Episcopal churches that a program should be built up locally on the basis of interests and needs.

The use of an elective approach to study and discussion activities.--This is not a pronounced trend, but it is evident especially in relation to the program for older young people. Only two denominations provided cycles of graded materials for this department, and one of these, the Disciples of Christ, is planning to replace its cycle with a listing of elective units. The Northern Baptist and the Protestant Episcopal churches emphasized this approach for all departments, and with the exception of the Christian Endeavor movement, in the Methodist Episcopal Church, South, the Church of the Nazarene, and the United Presbyterian, it is generally recommended for young people's society type meetings.

Less emphasis upon symbols and symbolic names and extraneous awards and degrees as stimuli to effort.--After all the time and effort expended in selecting them, little use has been made of the symbolic names for intermediates and seniors. Only two denominations, the Northern Baptist and Presbyterian U.S.A., place any great emphasis upon the use of the word "Pioneer" for intermediates; and only one, the Presbyterian U.S.A., makes use of the senior name, "Tuxis." One other, the Protestant Episcopal, has several organizations using ritual and symbolism to a marked degree. The same three denominations, together with the United Brethren in Christ, make some use of extraneous rewards and degrees, although this use is now widespread, especially in the case of the Presbyterian U.S.A.

A unit of study rather than a weekly topic or lesson approach.--In the beginning, young people's societies followed the weekly topic approach almost exclusively. Church school classes followed a weekly lesson approach. The introduction of graded lessons began an emphasis upon units of study, and more and more this approach is being introduced into young people's societies. It will be recalled that all of the denominations which once depended entirely upon the Christian Endeavor topics, issued units of study when they began to issue denominationally prepared series.

The elimination of sex-segregation.--This was never an element in young people's societies. It was in missionary organizations and church schools, however. Missionary organizations have, in some instances, tried to enlist young men. Church schools have introduced sex-cooperation in departments, and increasingly classes are becoming co-educational.

Displacement of conventions by summer camp conferences and institutes.--In the beginning days of young people's work, mass conventions played a great part. There were great national and state conventions. These were largely displaced in the Methodist Episcopal Church by the summer institutes. The Baptist Young People's Union and the Young People's Christian Union of the United Presbyterian Church still have national conventions, as does the Christian Endeavor movement. These conventions are not so important a factor as they once were, and they are of a changed character. They still include inspiration and mass enthusiasm, but a large place is given to discussion and study in smaller commissions and groups.

Emphasis on a broader and less pietistic type of religion.

--In the beginning, the religion emphasized in young people's work called for the performing of specialized religious activities, the following of traditional codes of conduct, and the performing of an occasional charitable act. At the present time, the cooperative program for young people is "Christian Youth Building a New World." It emphasized a Christian facing of the problems and perplexities of modern life in an attempt to discover Christian ways of acting in relation to them, and the reconstruction of society in line with the Christian ideal.

Greater emphasis on action.--This is illustrated by the progression from The Christian Quest program to the United Christian Youth Movement, Christian Youth Building a New World. The more recent program was developed largely because The Christian Quest did not emphasize action sufficiently.

As was pointed out in Chapter VI, young people's work in Protestant churches has played a large part in keeping Protestant young people related to the church. It has given them a place in the life of the church by providing them with church-centered activities in which they can have an active part and through which they can develop the skills of churchmanship. In a sense it has provided a young people's church where young people have learned how to be churchmen by practicing the skills necessary for churchmanship, by learning the lore of the church, and the church's answer to moral and spiritual problems, and by developing the ability to participate in the church's ritual and worship. This could not have been done so effectively without a program for young people apart from the adult activities, for young people would not have been able to take so active a part in an adult program. They would have been crowded to the sidelines.

The significance of the study and discussion program when it is evaluated by the amount of character change and personality growth which has resulted, is questionable. The church school classes have too much been situations for the imparting of Bible content and information. The young people's societies have dealt rather superficially with various problems, but these have all too often not been the vital problems of young people, and when they have been, the discussions have not gone forward from an adequate background of information. These activities have resulted in young people learning the accepted answers to various questions

and problems and in their learning something of the lore of Christendom, but this has not necessarily resulted in character or personality change. Such effect as young people's work in the church has had at this point is largely due to another factor.

This other factor was mentioned in Chapter VII. It is that young people have been provided a group life which has helped shape character and personality. Primary groups are among the most potent factors in the determination of character and personality. Primary group mores, behavior patterns, attitudes, and ideals tend to become the mores, behavior patterns, attitudes, and ideals of the individuals in such groups. This is especially true of adolescents, as is indicated by their herd-like following of the fashions and fads of their groups. In so far as young people's groups in Protestant churches have been primary groups for young people, they have been potent factors in shaping personality and character. This they have been in many instances, ranking only below the home and the school in this respect, and often ranking ahead of the school for young people who do not enter actively into the school activity programs. In large city churches drawing from widely scattered areas, young people's groups have had less of primary group characteristics, but in smaller communities and in neighborhood churches in cities, they take on primary group characteristics and often form the major social groups outside of the home for young people.

Because of their relationship to the church these young people's groups tend to stand for the mores, ways of behaving, attitudes, and ideals of the church of which they are a part. They therefore tend to influence their members to accept these standards as their own. In this way young people's groups in churches exercise a significant influence upon their members in the direction of the accepted Christian ways of behaving.

As was suggested in Chapter V, there can hardly be said to be a youth movement in the Protestant churches of the United States. One reason for this is the fact that about the time young people attain the balance, and poise, and education which would enable them to give leadership to a movement, they are eliminated by the grading standards from participation as young people in young people's work. This sets up a barrier between them and young people, and closes to them many avenues of activity. A more significant reason is the fact that life is so easy and

protected for most of the young people in Protestant churches that they have no great need which is close enough to their own lives and experiences to make them willing to sacrifice for it. They are too accustomed to having things done for them to stir themselves enough to participate in a youth movement. Public education is provided through the high schools without their having to do any more than attend and study. If they are worthy, which usually means they adhere to traditional standards and have a good scholastic record, they can receive financial aid for a college education. Their parents continue to feel a responsibility for them through college and often through graduate school. The church provides a program for them. There is little reason, therefore, for any large number of them to be unduly perturbed.

Those who are perturbed--and there is a minority that is--have not formed themselves into a youth movement for at least three reasons. The first of these is that the country is so large that it is difficult for there to be enough association and mass enthusiasm for a movement to get under way. The second is that American young people are rather well indoctrinated with the idea that if they wait, something will turn up and things will be better. The third is a sense of futility with respect to their being able to accomplish anything effective.

These things are as true of young people outside the church as in. There is no youth movement in the American culture, and it does not exist for essentially the same reasons that one does not exist in the Protestant churches. The nearest thing to one is the American Youth Congress, and it is adult stimulated.

The lack of direct relationship between young people's work in Protestant churches and the program of public education is marked. As has been pointed out, public education has exercised a very real influence upon young people's work in the churches. It contributed to the creation of a group of people with different experiences than adults and who consequently needed a separate program of religious education. It popularized the idea of adolescents continuing in school. It did the research upon which grading standards are based. It has supplied much of the educational theory upon which religious education has been based. There has been little successful attempt at relating the actual program of public secondary education and the program of the Protestant churches for young people, however. This has not

been done largely because the curriculum of the public secondary schools has varied from state to state. This has made it impossible for the churches to plan programs for young people so as to supplement the public education program, since the churches' programs have been planned on a national basis. If the trend toward locally built church programs for young people continues, it will be possible for more of a relationship to be worked out. However, a great deal need not be expected in this direction until local churches are at least willing to attempt the integration of their own young people's programs.

The lack of direct relationship between the churches' programs for young people and secondary education in the public schools is indicative of the lack of cooperation with other agencies. There is little attempt to coordinate the work of 4-H Clubs, Boy and Girl Scouts, Future Farmers of America, Camp Fire Girls, the Young Men's Christian Association, the Young Women's Christian Association, DeMolay, and other fraternal and character-building agencies for youth. Some attempts are being made, as at North Jackson, Ohio, through its Community Council of Character Building Agencies, but this sort of thing is by no means common. It will have to become more so before adequate activities for young people can be provided.

The first step in this direction would be the establishing of closer working relationships between the various agencies promoting church programs for young people. As has been suggested, young people's work in the International Council of Religious Education, the Missionary Education Movement, and the International Society of Christian Endeavor should be merged so as to provide for the projecting of only one interdenominational program for young people. A similar merger of agencies should occur all down the line to local situations. The program projected should be determined through the cooperative efforts of the denominations in a manner similar to the way matters are cleared through the Committee on Religious Education of Youth of the International Council of Religious Education at the present time. Provision should be made for similar cooperative planning and clearances on state, district, and city-wide levels. In this way the program recommended to local churches by denominational and interdenominational agencies would have greater similarity and would not be competitive. Such a plan would at least make possible a more integrated

church program and would eliminate much duplication of effort.

The next step in developing a more adequate young people's program in the churches would be an intensive program of education in methods of effective work with young people for local church workers. The need for this is evidenced by the fact that it is difficult to get local leaders with the outlook they now have to do as simple a thing as give up the teaching of the International Improved Uniform Lessons. This program of leadership education should emphasize the ways in which local church leadership should proceed to build youth programs based on the interests and needs of the young people making up the local groups. There is real need at this point. Much of the lethargy of young people with respect to the churches' program for them is likely due to the fact that it is not closely enough related to their interests and needs. Such an approach will safeguard the possibility of young people being exploited by outside agencies planning programs for them also. It would be necessary to enlist local leadership in making known the interests and needs of young people as they discover them to those responsible for planning programs and emphases. If this is not done, local groups may find themselves without the aids and helps necessary for carrying on their programs.

As has been suggested, local program planning should be done in light of local interests and needs. If possible, the church forces should cooperate with other agencies in a community council. The church and other community forces should plan together to meet the needs of young people so that they may become useful members of society.

